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LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. V., No. 26. CHICAGO, ILLINOIS, JULY 13, E. M. 301. [C. E. 1901.] WHOLE No. 873

TRUE FREEDOM.

Is true Freedom but to break fetters for our own dear sake,
And, with leather hearts, forget that we owe mankind a debt?
No! true freedom is to share all the chains our brothers wear,
And, with heart and hand, to be earnest to make others free!

They are slaves who fear to speak for the fallen and the weak;
They are slaves who will not choose hatred, scoffing, and abuse,
Rather than in silence shrink from the truth they needs must think;
They are slaves who dare not be in the right with two or three.

—*Lowell.*

Institutional Marriage.

BY M. HARMAN.

(Extract from a lecture delivered before the Chicago Society of Anthropology, March 31, 1901.)

Profoundly impressed with a sense of the extreme difficulty of getting people to hear without prejudice a plainly worded, honest and candid presentation of this marriage question I have decided to use on this occasion a little harmless strategy. While giving my hearers the credit of being thinkers and philosophers I judge you by what I know of myself when I say that you look at the marriage problem "with a veil before your eyes," as Paul said of the Hebrews when "Moses and the prophets were read."

In order to get rid—in some degree, of the halo, the mist, the mysticism that envelopes the subject under discussion I propose for the time being to resort to a little fiction. All fictions are not lies,—at least not malicious lies. I shall assume that you know nothing of marriage—neither by personal experience nor by observation; that you are not inhabitants of this earth at all; that you are living on the planet Mars, which, as astronomers tell us, is much older than the planet called Earth. I shall assume that long ages ago the Marsites evoluted out of the realm of the grosser bodily senses; that you are now wholly out of the propagative plane; that the birth and rearing of children are no longer necessary on the planet Mars because of the fact that you have learned how to renew your youth whenever it pleases you to do so. And that having thus left the grossly physical and the sensuous you are now prepared to investigate without prejudice, and from a purely scientific standpoint, the form of serfdom known as institutional marriage.

I shall assume, that like yourselves *I* am a Marsite, or Martian, and that as a punishment for my sins I was banished about seventy years ago to the younger, the cruder and less developed planet Earth, but that now, my term of banishment ended I am permitted to return to my native land—my native heath or heaven, and that in a beautiful hall two hundred feet above ground, and overlooking a beautiful inland sea I find myself trying to tell you something of my experiences and observations among the Earthites.

Proceeding then as best I can, let me say to my friendly hearers—no, I don't mean *that*, of course; I mean my friendly *telepathists*, let me say that I found the Earthites living very material lives, very sensuous lives; that their bodily senses are six in number, namely

1. Sight;
2. Hearing;
3. Taste, or the gustatory sense;
4. Smell;
5. Touch. or the sense of feeling;
6. Gender, or the sense that finds its use and manifestation in the differentiation called sex.

All these senses have their specific organs or instruments of use, in the complex organism of what Earthites call vertebrate animals, the most important species or genus of which is called *man*—which term is made to do duty for the two halves of the genus, the masculine and the feminine, the masculine half being called by the generic term man, by way of emphasis or honor, and the feminine half being called woman—wo-man. Just why the feminine man should be called wo-man I was never able fully to find out during my seventy years of exile. Some lexicographers said woman means *womb-man*, or *man-with-a-womb*, which latter term means the creatory, or the cellular apartment in the organism of feminine man set apart for the creation of children or the development of new human organisms.

To me it seemed quite appropriate to call feminine man woe-man because of the fact that this half was compelled to bear more than an equal share of woe and of sorrow. This view is confirmed by an ancient legendary document that I have sometimes consulted, called Genesis, which document is believed by many Earthites to give a correct account of the origin or introduction of human beings on their planet.

According to this legendary account the first feminine man was of an enquiring turn of mind and, in her search for knowledge, ate of what was called "the forbidden fruit." As a punishment for this act of disobedience her creator and judge pronounced upon her this curse:

"I will greatly multiply thy sorrow [thy woe] and thy conception. In sorrow [woe] shalt thou bring forth children; and thy desire shall be to thy husband and he shall rule over thee."

Here then would seem to be the origin of the term wo-man, and also the authority for the serfdom of woman in the institution called by the Earthites marriage; at least for all Earthites who accept as of divine or binding authority the compilation of books of which the booklet called Genesis is the first. By this sentence feminine man was condemned to a life of woe as child-bearer, and to be the serf of masculine man.

This view of the relative position of the two halves of the genus man is borne out by the dictionaries, the law books, the legal decisions of the nations of Earth calling themselves civilized and enlightened; also by the obligations entered into at the time of marriage, and by the general legal and political status of the feminine half of the population.

Looking for definitions of marriage I found the term itself derived from *mari*, meaning "husband." That is, marriage was

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instituted for the use and benefit of masculine man and not of feminine man. The term husband is derived from *hus*, a "house," and *bonda*, a "boor," a "peasant" or farmer. Hence the dictionary says husband means the "master of the house." The word boor commonly means a man of rude manners, and it always seemed to me very appropriate as explaining the term husband, since my observations showed that the husband can enact the boor towards his wife—his woman—with perfect impunity, whereas boorish manners towards a woman not his wife would be resented, if not punished in some way.

Looking up the word "wife"—the term used as the feminine of the masculine "husband," I found that it did not mean "mistress of the house," as husband means master of the house—that "wife" is not by derivation a word of honor at all, but rather the reverse; being derived from the same root word as "weaver," a menial household employment in olden times similar to that of kitchen-servant or "scullion;" and thus by both derivation and immemorial custom the word wife came to mean a household drudge, a servant without wages, but to whose other numerous employments were added the duty of satisfying her husband's sex-appetite—his gender sense—and also that of bearing to him children—especially sons, of whose paternity there could be no reasonable doubt, so that the master of the house could have an heir of his own begetting to inherit his estate.

The fact also that the wife was required to take the family name of her husband, the same as his other bond slaves or chattels, is additional proof that "wife" was not intended to be a title of honor, as was that of "husband," but rather a token, a badge, of servitude, of serfdom.

The history of marriage, as I learned it in ancient Earthite manuscripts, brought out strongly this conception of the institution, as a leading feature. As soon as man began to accumulate property,—horses and cattle, fields and houses, gold, silver, etc., he found that he needed slaves, serfs, to help him to accumulate, and to help care for his accumulations; so he bound the woman—the weaker and more dependent half of the human species, to himself as a servant, a household drudge, and as a convenient minister to his gender sense or appetite, and lest she should become tired of his service, lest she should want to be self-owning, or want to serve some other man in these capacities he bound the woman to himself *for life*, and by the most solemn of religious rites, public ceremonies, and vows of obedience, of eternal constancy and affection, and as men made all the laws they gave to each other the legal right to kill their wives if they should become "unfaithful" to their marriage vows; also the right to kill the man who should invade the husband's vested right of property in the person and service of his particular wo man, or wo-men—pronounced *wimmen*.

The Right Use of a 'Pithy Phrase,"

BY C. L. JAMES.

Having been assured in "Free Society," and by a personal letter, that I might have answered E. C. Walker's "Perversion of a Pithy Phrase" through Lucifer, I suppose there can be no objection to my doing so now. I will try to be concise. Mr. Walker calls me "the old gentleman." I believe we were born in the same year (1846); but I accept the title, and will suggest to him a piece of old man's wisdom; which is not to be so impulsive; not to "slop over;" not to go off at half-cock; as he did over McKinley's war of benevolent assimilation; above all, not to write of what he does not understand.

By neglecting these valuable rules, he has laid himself open to slaughter at almost every line. Surely, if I originated the expression, Movement in Favor of Ignorance, as he says, I must know better than he does what it means; and I apprehend little difficulity in showing that it applies to just such literature as the article I am answering. If I took "at their face value the pretentious claims of modern dogmatists" I might believe one like Clarkson when he says that "natural healers" who "never saw the inside of a vivisection hell" "usually" cure the worst cases, which have been given up by regular practitioners. But being in the habit of "examining" such assertions "critically and thoroughly" I have compared this one with the assertion of E. C. Walker himself in the "Iconoclast," that the great majority of death certificates are signed by regular physicians; and I have no difficulty in drawing the inference. The cases referred to by Clarkson were cases of people who had nothing the matter with them, "given up" by the regular practitioners as not medical When death certificates loom on the horizon, "natural healers" are fired out of the window and vivisectors called in at the door.

As Clarkson's position against "doctordom" was perfectly indiscriminate, I see no way to account for Walker's statement that it is fully sustained by many members of the medical profession, unless he means unqualified practitioners having no acknowledged place in the profession, but only in the ranks of humbug. If that is what he means Clarkson discriminated better than he. A doctor (*doceo, doctus sum*) is one learned in an art—one qualified to teach it. A "natural healer," with a method which cannot be taught, is not a doctor—he is usually called a quack; but since this expression has been censured as discourteous, we'll call him a reviver of methods popular in the time of Jesus Christ, before observation and experiments (vivisection e. g.) had taught us to "know more about the universe than the old theologians." Clarkson's "position" plainly was that such practitioners are more successful than those who, by such other means, have learned some things which in Christ's time were not known. It looked improbable enough to be called absurd;—very decidedly in Favor of Ignorance—but at least there was no contradiction in it. There is a glaring one in Walker's. It is, indeed, true that medical men subject each other's theories and experiments to the strictest criticism; also that the Movement in Favor of Ignorance catches these up, misunderstands them, and parades them as proof that medical vivisection does not instruct.

But is it possible that Mr. Walker knows so little about the methods of science *vs.* those of dogma as not to see this proves the doctors are the scientists and their ignorant plagiarists the dogmatizers? It really looks that way; for though I know nothing about the personality of those "doctors" whom he cites—every child has heard of the principal vivisectionists and vaccinators, as Harvey, Jenner, Pasteur, Hahnneman, Lister, Koch—yet I do know enough about some other things than "the distant past" to say that certain sentiments which he quotes under a pompos medical title are not the sentiments of a scientist but an ignoramus. I refer particularly to the sentence "Bodily health is to be obtained by temperance, purity, cleanliness, fresh air, a contented and cheerful spirit, *not by inoculating toxic poisons* (sic) *into our veins, or from the secrets to be dug out of the brains and entrails of tortured brutes.*" Does the individual quoted mean to say that "temperance, purity? cleanliness, fresh air, a contented and cheerful spirit," good as they certainly are, with a reservation about what he seems to mean by purity, will amputate a mangled limb successfully?

Does he mean to deny that the antiseptic treatment was "a secret dug out of the brains and entrails of tortured brutes?" Does he mean to deny that the antiseptic treatment has, not in "the distant past," but within the last twenty years, reduced the mortality in cases of amputation from about twenty-five per cent to less than three? Does he mean to deny that "the brains and entrails of tortured brutes" have, in this way, made every day occurrences of life-saving operations on human brains and entrails, such as in 1880 no one would have imagined possible? Does he deny that anæsthetics, which have removed the only objection to vivisection there ever was, is a "secret dug out of the brains and entrails of tortured brutes"; or that the tomb of the noble vivisector who discovered this secret is deservedly inscribed with the evangelical promise, "There shall be no more pain?" If he does—I should like to meet him instead of his dupes.

[TO BE CONCLUDED.]

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A Physician's Testimony.

BY C. E. W.

It is strenuously insisted by the defenders of the scientific Inquisition that only the ignorance of the layman makes possible the denial of the great beneficence of vivisection, in being tacitly admitted that there is no excuse for the abominations of the phosiological laboratory if there is not enormous resulting benefit to the human race. The impression is sought to be given that regular medical men are a unit in the championship of vivisection, and hence these excerpts from the Presidential Address of George Wilson, M. D., M. A., L. L. D, at the meeting of the British Medical Association in 1899 possesses more than common interest. The subject was, "Bacteriological Research and Freventive Medicine." Doctor Wilson said, in part:

"In the brief interval at my disposal there is no subject on which I desire to speak out with more direct frankness and sincerity than the relations of bacteriological research and methods of treatment to preventive medicine. And at the outset, I may be permitted to say that ever since the great Pasteur announced the results of his prophyllactic inoculations with respect more especially to fowl cholera and anthrax, I have been a close, and, I hope, unbiased, student of bacteriological literature. I may say, too, that my attitude towards these newer methods of treatment was at first one of expectancy, though I could never see that there was any legitimate analogy between them and Jenner's great discovery, on which they are admittedly based, and the more I have studied them the more firmly I feel convinced that they are based on errors, and are the outcome of illogical inductions, every one of them. That, you will say, is a very strong statement to make, but after all these long years of flickering hope, I am prepared to contend that the indiscriminate maiming and slaughter of animal life with which these bacteriological methods of research and experimentation have been inseparably associated can not be proved to have saved one single human life, or lessened in any appreciable degree the load of human suffering. I have ventnred to make that pronouncement before, but in halting academic fashion; I reiterate it here and now with the strongest and fullest conviction.

* * *

I have not allied myself to the Anti-Vivisectionisits, but I accuse my profession of misleading the public as to the cruelties and horrors which are perpetrated on animal life. Then it is stated that the actual pain involved in these experiments is commonly of the most trifling description, there is a *suppressic veri* of the most palpable kind, which could be accounted for at the time only by ignorance of the actual facts. I admit that in the mere operation of injecting a virus, whether cultivated or not, there may be little or no pain, but the cruelity does not lie in the operation itself, which is permitted to be performed without anæsthetics, but in the after-effects. Whether so-called toxins are injected under the skin, under the peritoneum, into the cranium under the dura mater, into the pleural cavity, into the veins, eyes, or other organs—and all these methods are ruthlessly practiced—there is the long-drawn-out agony. The animal so innocently operated on may have to live days, weeks, or months, with no anæsthetic to assuage its sufferings, and nothing but death to relieve.

"And what triumphs has bacteriology achieved in stemming the tide of human disease, on these empirical lines? Pasteur's antirabic vaccination is, I believe—and others with me—a delusion. Koch's tuberculin care of phthisis has long since been labelled as worse than worthless. As a test, even for bovine tuberculosis, tuberculin possesses only a secondary and not a specific value. The much vaunted anti-toxin cure for diptheria does not commend the universal approval of even the physicians of the metropolitan fever hospitals."

There has already been quoted the like emphatic opinion of Dr. Elmer Lee, a regular physiclan, of the American Association of Medicine. And there are many others, of all schools of medicine, who join the humanitariar layman in condemnation of vivisection. The solemn affirmations of such medical men are not to be blown away on the contemptuous breath which bears such epithets as "fools," "charlatans," and "incompetents." Nor can this testimony be disposed of by exhibiting the pale specter of the Roman church and talking irrelevantly of "The Movement in Favor of Ignorance." If there is no liberty save in lands "that have been Christian," as C. L. James sasy, then we need not fear Rome, for outside the pale of Rome there is not and never has been any simon-pure Christianity.

Why Does Love Die?—A Suggestion.

BY MABEL M'COY IRWIN.

"The mind hath a thousand eyes,
The heart but one;
Yet the light of the whole life dies
When love is done."

So true is it that life and love are one, that when a man ceases to love he ceases to live. The reason of this is not far to seek: If it be true that God—the Universal Essence which animates every creature—is love itself; if the source of our life is love, then we can possess just so much of life as we possess of love—love as expressed in every relation of life. When the question is asked "Why does love die?" we refer to that love which exists between man and woman, known as sex-love, since other loves live on. It is a very old question, and has doubtless been asked since the beginning of time. It has been answered in many ways, yet none seem to satisfy, as the query still goes on. There is an instinct in the heart of humanity—all evidence to the contrary—that love is immortal; and that when once felt in all the beauty of mutual fulness does not die; but lives ever on from glory unto glory. Behold two lovers, and you will see that each is the other's world. Time with them has ceased to be; they know nor wish to know nothing but the eternal now, and that now is love and more love. They hear the words "till death do you part" with quiet joy, smiling to themselves at the thought that death could have ought to do with love like theirs.

See this same man and woman a few years afterward. What has become of the flower and fragrance of their love? What means her troubled dissatisfied look? What means his air of restless indifference? What has taken place since that bridal morn that has so changed these two? What has become of the eager, blissful lovers? In their place you see a disillusioned, prosy married couple. Who of us has not seen this tragedy enacted before our eyes many times—the tragedy of dying love? In middle life and old age the eyes of men and women turn back to their youth as halcyon days, full of the power and faith of love's passion, and wonder if it could have been an illusion, or if somehow they missed their way along love's road.

Why does love die? Is there something in the nature of love that receives a blight as soon as it is touched by law? Does legal enactment destroy that which it would compel? Many have so thought; and some more venturesome than the others have taken to themselves husband or wife without the sanction of the law. Has love none the less died? Let those make answer who have thus ventured.

Still others give as reason why love dies, the fact that, while burning incense at the inmost shrine of love, we have not—as we should—kept lesser fires burning in the outer courts. They will tell us that it is impossible for one to wholly fill the life of another because of incompleteness; it is necessary therefore to have lesser loves to supplement the greatest, to keep love's altar bright. They will tell you that a trinity of persons is needed—not three in one as the heart insists—but one in three, to meet the needs of the growing man or woman if you would not have love die?

Since none of these satisfy one woman's heart, may I suggest another possible solution, which lies close at hand; but which man will not or does not heed? May I suggest that when everything else fails, this is sure to prove the death of love? The *misuse* of the sex function. The attempt to get the fragrance of the flower without its fruit? The sin of incompleteness in motive, that—like the hand of death—lies heavily upon the love-life of the world? In its last analysis sex-union can have but one meaning. to express completeness—the incarnating of two souls and bodies in one. 'Twere folly then to hope that love live on, when its supreme rerson for being is made abortive and dead. For truly—as Browning says—"'Tis in a child man and wife grow complete—one flesh."

Lucifer, the Lightbearer.

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M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER—The planet Venus; so-called from its brightness—*Webster's Dictionary*.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science gainst Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for ustice against Privilege.

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Do these figures correspond with the number printed on the wrapper of your Lucifer? If so, your subscription expires with this number. Please renew for another year.

WHEN LUCIFER fails to reach its subscribers, notice thereof by postal should be sent us at once.

OUR SYMPOSIUM on the question of "Free Unions" is again postponed.

"MORE ABOUT THE PRESS-WRITERS," and many other excellent articles are crowded out this week.

ONCE MORE we ask our writers to heed the injunction—"Boil down! Boil down!"—else make it possible to publish long articles, by enlargement of Lucifer.

Concerning Changes Proposed.

Among the answers sent us in regard to the changes in name, etc., proposed by Francis B. Livesey, of Sykesville, Md., for Lucifer are the following:

New York, 59 *N.* 45th *S*treet, July 5, 1901.

MY DEAR MR. HARMAN:—I think your idea of enlarging your paper so as to make it a medium of wider expression, speaking for all forms of emancipation of human beings from the ownership of human beings, is valuable and worthy of all consideration. I heartily wish you success in your undertaking. I would say however that I am not fond of the word "reform" as it stands for so much that is dilettante and, to me, evasive. In the profoundest sense of the word, I am a revolutionist, and I should like to see you use some word for your paper that would convey the idea of revolution rather than reform; that is, if you are to make any change at all in the name.

Faithfully yours, GEO. D. HERRON.

Another—from J. C. Slafter, of Minneapolis, Minn., reads thus:

You ask for a brief expression of opinion regarding the remarks of Livesey upon the work of Lucifer &c. To myself, Lucifer fills a want and occupies a field which no other publication does; and if I were to suggest any change in matter it would be that it occupied more of its space with its specialty—"free, self-respecting and self-reliant motherhood." Your editorial, "Is Lucifer Narrow?" is first class. I do however agree with Livesey in his idea of using "Chicago" and the recognized date more prominently. Altogether I do not think it necessary to change the title, as he suggests, to "Chicago Lucifer." I think the object to which he refers can be accomplished without sacrificing the good and well known heading.

You are doing noble pioneer work and I personally don't want to see you switched off into some less important channel. I wish you all success in the work you have chosen.

Nearly every week I send a copy in a sealed envelope, so I am sure it will be opened, to some clergyman, editor, school teacher or other instructor.

Kate Austin and Cornelia Bœcklin express like views—see "Voices" column.

Quite a considerable number of letters similar in tone, have reached us, too many for our limited space. Thanking the writers all for their kindness in responding, one more only, for this time, can be inserted—from Mary M. Clark of Albia, Iowa. While our good and zealous friend exhibits rather more feeling over the matter than the occasion would seem to call for, I think it best to grant to her the same freedom that was accorded to Brother Livesey. Freedom of expression is the safety valve that prevents deadly explosions. Under date July 7 our Iowa friend and long-time helper writes:

The weather is so intolerably warm that I can scarcely exist, but I get still warmer when I read some people's criticisms on Lucifer. With but a few minutes to spare I snatched up the little banner of freedom and read Mr. Livesey's article. Part of it makes me glad; part of it I seriously object to. Why should the name be changed? why should the thought-provoking, mind-spurring name Lucifer be sunken into the common, slushy, meaningless, political name, "Chicago Reformer!" Bah! The suggestion makes me *weary*.

And when, pray tell us, did the little mother hen draw in her wings and leave out in the cold any single reform subject? Not since I have known it, and that is a long time. And don't its editors, nearly every week, prune somebody down for getting too "long-winded" in their discussions? And then Livesey wants to "add to its present courage, business and horse-sense!" Truly the man is not *nice*. I would at least try to be courteous. I would not ask people to print a bold intimation that they themselves lacked sense! It seems to me the weekly appearance of the little paper all these years, through thick and thin, is sufficient evidence of the gray matter used in its management, and a lasting monument also of what a woman in freedom can do (this for you, dear Lillian).

Let these smart fellows unload themselves if they must. You just go ahead! You are all right. I could just slap some people—suggesting "horse sense" to Moses and Lillian Harman. I wish I had the part of that man's self-esteem that he don't need (I am only two in my chart). I don't see how any one can criticize the work of this strong, clean, sturdy little paper.

Sincerely thanking the writer of this letter for her defence of the name and the management of Lucifer I feel reasonably sure she misinterprets, in part at least, the suggestions of our phenomenally enterprising and able correspondent, Francis B. Livesey. If all of Lucifer's readers would and could be heard speaking for liberty and justice, through as many papers—daily, weekly and monthly, as is he of Sykesville, Md., there would soon be a quaking among the defenders of privilege such as was never known before, perhaps, in human history.

As to the NAME of our paper:

It is now nearly two years since the question of name was discussed, somewhat exhaustively, in our columns. Presumably Friend Livesey did not see that discussion, and to hundreds more of our later subscribers the reasons for adopting this name will be new and interesting. For this issue it is sufficient, perhaps, to refer our readers to Websters Unabridged Dictionary, edition of 1886, page 792. There the reader will find why and how it is that this most beautiful and suggestive, perhaps, of all the scientific names adopted from the Latin tongue, came to be used by the church as the synonym for the theologic concept of the

"Arch enemy of God and man." The definitions there given of LUCIFER and its cognate words, LUCID, LUCIFIC, LUCIFEROUS, LUCIFORM, etc., closing with this comment, make the best answer to our critics:

"The application of this passage in Isaiah [referring to Lucifer] to Satan and to the fall of the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Does not this rebuke apply with startling accuracy to the average Christian believer, whether minister, priest or layman?—"influenced by sound rather than sense, and an implicit faith in received interpretations."

With Professor Herron, and also with Dr. Hawley of Chicago, whose letter is given elsewhere, I recognize in the church—institutional Christianity—backed by organized capital, the real enemy of liberty and justice, and hence I welcome once more the opportunity of showing how the church has tried to disgrace and dishonor the best of all names for a paper whose object is to dispel the mists of ignorance, and to break the chains of superstition and mental slavery. M. H.

The Real Enemy.

Whatever may be said for or against the young journalistic giant, the "Chicago American," it must be said to its credit that it opens its columns to letters from the people; that it does not refuse to publish letters from unpaid correspondents that directly antagonize the utterances of the editor himself and his paid editorial writers. Almost without exception these editorials have denounced and defamed Prof. Herron. Less than one week ago, July 5, the editor's remarks on the "Baby Lions and Divorce," could have only one application, namely, to discredit the movement towards a more rational view of the duties and obligations of conjugal and parental life, as championed by Prof. Herron.

In its issue of July 8, under the head, "The Case of Dr. Herron," the "American" prints without comment, the following concise yet very comprehensive and unanswerable defense of the man who calls himself a REVOLUTIONIST, not simply a "reformer" of old social systems and superstitious customs:

W. R. HEARST, Editor "Chicago American"—Dear Sir:—The reaction which followed the inordinate praise accorded to Admiral Dewey showed how prone the American people are to unreasoning epidemics of sentiment. Is not the almost universal condemnation of Dr. Herron another instance? From the newspaper accounts one would suppose that he was the first man ever divorced, that his children were helpless infants abandoned to a dreadful fate, and that he is guilty of fearful crimes. The truth is that his divorce case is not unique, but cleaner than thousands which have occasioned little comment; that a splendid provision was made for his children, some of whom are nearly grown, and it has not been shown that his conduct has been criminal or even immoral.

In spite of the teaching of Christ, who said, "Let him who is without sin among you first cast a stone," regardless of the command to "judge not," the church has denounced, judged and condemned him. The press and the church and the people were unable to judge correctly without hearing both sides of the story. Possibly Dr. Herron could not defend himself without disparaging the mother of his children. Perhaps he is entirely blameless It is not possible that interest in Dr. Herron's family actuated the attack. We have deserted mothers and abandoned children in want and shame and despair all about us. Moral lepers have been frequent enough among the clergy. What, then, was the motive? We think a pretext was seized upon by the church and the capitalistic press to ruin him, in order to cripple his power as a socialistic leader. He is able, therefore he must be destroyed—as lovers and emancipators of mankind have been all through the ages. Have his calumniators read his books? He may have erred or he may be in advance of his time and have done more nearly right than thousands who condemn him; but, be that as it may, and no man is capable of deciding, it seems to me impossible that any sane man can read Dr. Herron's works and believe him insincere. Even if he were guilty, Herbert Spencer says that the "faults of the advocate should not weigh against the thing advocated." The great common people, for whose welfare and advancement Professor Herron has given his life, ought to meditate profoundly on the wisdom of the above quotation, which has always been the reasonable defense of the church when one of its leaders went wrong.

Chicago, FRANK M. HAWLEY, M. D.

Contrast this manly and rational utterance from an unpaid layman, with the paid utterance of an editorial "Reverend," on the same subject, in the same paper, quoted by us a few weeks since, and the real source of danger to liberty and progress will need no better illustration. M. H.

The Wounded and Slain.

The Chicago "Daily News" of July 5, under the head "After the Battle," begins its reflections in this manner:

"The active efforts of the police officials, together with the caution enjoined by individual residents, seem to have been of some effect in diminishing Chicago's Fourth of July casuality list. No one was killed outright. The list, however, shows that 103 were injured, and as many of the wounds are serious it cannot be said that the day passed without fatal result. Elsewhere throughout the country the Independence Day celebrations seem to have been quite as deadly as ever, a partial enumeration of the returns from the entire country showing nineteen killed and more than 1,600 wounded."

Nineteen dead and sixteen hundred wounded seems a pretty big bill to pay for the sport of hearing a continuous roar of explosions, as of cannon and small arms, for the space of twenty-five hours or thereabouts. But when we add the injury done to invalids of sensitive nerves, by this incessant bombardment, the grand total of loss to health and life will be vastly increased. The Chicago "Record-Herald" of July 4, says that more than a dozen applications were made to Chief of Police O'Neill for protection, in behalf of the sick against the noise of the fireworks, and that in one case only was the request heeded. Two patrolmen were detailed to guard the home of "Col. John S. Cooper, former president of the County Democracy" who was suffering from an attack of pneumonia. The other applications were denied for the reason that "it was not a case of life and death with them," leaving the painful inference that if these sick and suffering ones had had a "political pull," such as an ex-president of the county Democracy may be supposed to have, they too could have had police protection against the outrage of having their nervous systems tortured and shattered by the near explosion of these relics of barbarism—fire-crackers, bombs, toy-cannons etc. M. H.

WANTED: Names of women and men who READ, and who would possibly take interest in the work of Lucifer and its pamphlet literature. Each of our readers is acquainted, doubtless, with many who are willing to hear all sides, and who are not now subscribers to our weekly or monthly publications. Please send us their names, and if with the names a few stamps can be sent to cover cost of postage and time spent in mailing, the favor will be doubly appreciated. But don't forget to send the names. We need them NOW.

"Happiness is a way-side flower, growing along the walks of usefulness."

Light-Bearer Library No. 12.

The June number of our little monthly magazine marks the close of the first volume, new series. As stated last week, it has been thought best, on account of press of other work, to temporarily suspend the publication of the monthly. We still have a good supply of most of the back numbers, which can be sent to all applicants at five cents each or fifty cents per dozen. Of the last number, "Institutional Marriage," by M. Harman, an extra large edition has been issued, so that our subscribers may order duplicate copies, without charge if they so desire, to be used for missionary work among their friends; or, if they can use a dozen or more copies they will be supplied at half price, or thirty cents per dozen.

The next number of the Library will be issued January first of next year, provided there seems a sufficient demand for resumption of publication. Meantime those subscribers who prefer not to wait for such resumption, can have what is due to them in other literature, or in cash, if they so desire.

Ten Weeks for Ten Cents.

This seems the favorite method just now of extending Lucifer's circulation. As printed elsewhere in this issue, a subscriber in Dakota has sent within the past two weeks seventeen names, with the stamps, for the ten week trial list. Very few people are able to determine, from the reading of one or two numbers, whether they want the paper or not. In no way, as it seems to some of us, can our helpers do more effective work for radical reform—or rather for evolutionary and revolutionary human progress—than by spending a few stamps in sending Lucifer for ten weeks to friends whose minds are sufficiently awakened to see the evils of our present artificial and anti-natural social life, but who are in doubt as to where and how to make the needed changes.

If any friends cannot spare a dime for this purpose, send on the name or names without the dime, and we will send the paper for ten weeks to each new name, provided the sender will agree to see the person for whose benefit the trial is asked, in regard to it, or will write him or her if living at a distance from the sender.

The Arena for July

Contains, as leading articles:

Sweep and Meaning of The Last Century, by Prof. Frank Parsons, of Boston University.

Poverty and Social Decay, by Alfred Martin Colwick.

A College for the People, by Prof. Thomas E. Will, of Ruskin College, Trenton, Mo.

The Criminal Negro, by Francis A. Kellar of the University of Chicago.

An Artist with Twentieth Century Ideals, by B. O. Flower.

Topics of the Times, (Editorial) by B. O. Flower.

With the return of its old editor, B. O. Flower, the "Arena" seems itself again. It is now published by the Alliance Publishing Co., 569 Fifth Avenue, New York; price per annum $2.50, or twenty-five cents per number. For three dollars we will send Lucifer and the "Arena" for one year.

Up-to-Date Catechism.

What is the chief end of man?

To glorify the millionaire and billionaire trusts, and to serve them forever.

What is the chief end of woman?

To give birth to slaves for the worship and service of the holy trinity, God, Government and Grundy (priest, lawyer and "society" leader) and to glorify them forever.

What is the chief end of marriage?

To hold together those whom God—Nature—would put asunder; to breed hell in the home and criminals for the penitentiary and gallows—forever.

What is the chief end of the public schools?

To train children never to think for themselves but to think speak and act as others do—to be automatons—to worship the "state" (the political and judicial boss) and to serve it forever.

VARIOUS VOICES.

C. C. Fairchild, Calif.:—My subscription to Lucifer expired with number eight hundred and fifty-eight. Thanks for continuing sending them. I take a very great interest in reading your editorials; generally turn to them the first thing when I receive the paper. The article on the first page of 871, "True and False Morality," I think was splendid. Enclosed find $1 for Lucifer; twenty-five cents for the "Sanctity of Marriage,' and twenty-five cents for "Woman in the Past, Present and Future," by August Bebel. Hoping Lucifer will keep up the good work she is doing until all woman-kind are freed from slavery.

Albina L. Washburn, Fort Collins, Colo.:—I have sold my lots in Loveland, and before buying elsewhere am waiting to hear if there are any colonies of our sort of people near to San Diego, Calif. I have written to several whose names I found in Lucifer, but as yet have no reply. If you have a list of such colonies at your pen's end, suppose you put it in Lucifer for me and other inquirers, soon as you can. I want your book when it comes out, for which I enclose a dollar.

[Will our friends who are interested in colonies, or groups of progressive people, write to Mrs. Washburn? Knowing so well what this noble woman has done and is doing for the advancement of radical reform work, and Lucifer's work especially, in Colorado and elsewhere, I would take it as a personal favor if our friends will respond promptly to this inquiry. M. H.]

I. E. Witman, Pa.:—You have stopped sending me Lucifer, for which I do not blame you, but really I want it; also the Light-Bearer monthly. I am not able now to remit you for same, but will do so within a month or two months at the latest. While I cannot indorse all your ideas, yet there is so much real good in your writings that I want them; besides you are brave, honest and earnest, and deserve encouragement and support. If we had more such people as you and your daughter this old world would be a desirable place to live in.

[We seldom cut off a regular subscriber until notified by the postmaster that the paper is refused. If the subscriber in arrears fails to get his paper and will notify us of his intention to pay when convenient, his name will be re-entered, but since it *costs* something to take a name from the list and then re-enter it, we earnestly request all to notify us *before* the expiration of the time paid for, that they wish the paper continued, and thus save us expense and trouble. M. H.]

Kate Austin, Caplingers Mills, Mo.:—I inclose one dollar on subscription to Lucifer, which I believe has just expired. I will thank you, this late in the day, for the square defense of Emma in regard to the "Truth Seeker's" criticism of her language. . . . You ask for opinions of Livesey's proposed plans to change Lucifer. I see no use to change the name; it is well known far and wide by the name with which it sprang into life. As for the date "E. M. 301," it is easy to reply to a curious inquirer that it dates from a certain act of the church—the reduction to a heap of ashes of one of the grandest men of history, because he dared question the dogmas of priestcraft. The Press Writers undoubtedly are a valiant host, but I see no special use of so much space being taken up to advertise their valor. Some of them seem to be in a trust to blow each others' horn. I was in a ring of press writers a year ago, till they dropped me out—*why* I don't know, unless it was because I did not pass "taffy" enough to go round. I was a little disgusted by one soliciting a brother member to write Mrs. Ingersoll for a donation of $25, because he was such a nice writer, and this member thought he was entitled to the donation because he had so

ably defended R. G. Ingersoll in some of the secular papers. The member said he would write Mrs. Ingersoll. I never knew the outcome of it. Well, the world is full of queer people, and all not entirely good or bad. . . A nice row in the A. S. U.,--suppose you see by the "Blade." Well I never was a member and never will be. When I have a dollar to give to reform I can put it where it is needed, without calling on the services of middle men.

W. F., Dakota:—Commencing with your issue of June 15, please send the paper ten weeks to each of the following names. Mark with blue pencil the following articles: "Sex Starvation," in June 15; "Is Prostitution Necessary?" in June 22; "The Right Thing to Do When Married" and "A Private Agreement Between Central Lovers About to Adopt Legal Marriage," in June 29. The person last named in the list is a good circulator of literature and it is good policy to keep her supplied. Enclosed stamps, $1.70, to pay for same.

[Thirteen names of trial subscribers, for ten weeks, from one of our earnest and generous helpers, with $1.30 to pay for same, and forty cents extra—presumably to pay postage and trouble of marking and mailing back numbers, is very encouraging. Mid-summer, like mid-winter, is a season of comparative leisure for many people, and if our friends generally would adopt this plan of sending names of trial subscribers, ten weeks for ten cents, it would mean a boom for our summer campaign of agitation and education.

Since these lines were put in type W. F. has added the names of four more trial subscribers, accompanied with the stamps—$2.10 thus far as his July contribution to Lucifer's summer campaign of agitation and education. His previous record in the same line, extending for several years, would make interesting reading. With only two or three such workers in each state and territory, Lucifer would soon become a power for good such as it has never yet been. M. H.]

Cornelia Bœcklin, New Jersey:—If I were to write you every time I see something that I fully endorse in Lucifer you might be obliged to call a halt. The fact is I appreciate your paper, and would like now and again to write you words of commendation, but I always seem to have my hands full of work; but now I feel *impelled* to write you. In Lucifer No. 871 you ask: "Has any paper now in existence been more faithful to the underlying principles of human freedom and human justice than has Lucifer the Light-Bringer?" I am not acquainted with that paper. To run a paper to suit everybody would indeed be a herculean task and the man or woman that could accomplish that piece of work lives not. So let us try to make the most of the best we have.

I enjoy fully Francis B. Livesey's articles on the Press-Writers. Glad he seems to be working so enthusiastically in that direction. I do not endorse his proposition to change the name of the paper to "Chicago Lucifer," and worse yet to the "Chicago Reformer." Of course we all know that Chicago needs reforming badly enough, although possibly it is in no worse condition than hundreds of other cities. "Lucifer" seems to me to be a very good name. The paper has been running under that name for a number of years and why cannot it be the official paper under that name? Are radical people afraid of the name?

Many of Mr. Livesey's suggestions as to headings, long spun theories, etc., seem to me excellent. I was also much pleased with his remarks in a former number of Lucifer in regard to that nonsensical talk about putting up a monument to the memory of Ingersoll. As he well said to the leaders in that movement, "Don't, gentlemen, don't," when one realizes how poor, very poor, the radicals seem to be—cannot keep in flourishing conditions papers like "Liberty," Lucifer and "Discontent." Where is "Liberty" in these days? We have had a number of excellent papers in the days gone by. Some struggled along for shorter and others for longer periods of time, but all of them had to succumb for want of support, and there are persons calling themselves radicals that want to have thousands of dollars invested in a monument. Let us stand by one or two thorough-going radical papers. It would seem as if in such a "great," "glorious," "rich," "wonderful," country as we are told this is, that feat would be easily accomplished.

Let us see what the coming year will bring forth in the way of supporting radical papers, one or more.

[The writer of the above lines has been a reader and helper of Lucifer and its work for at least eighteen years, and hence has well earned the right to an occasional word of commendation or reproof in its columns. M. H.]

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